

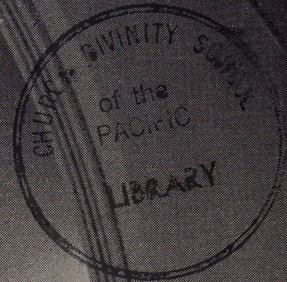
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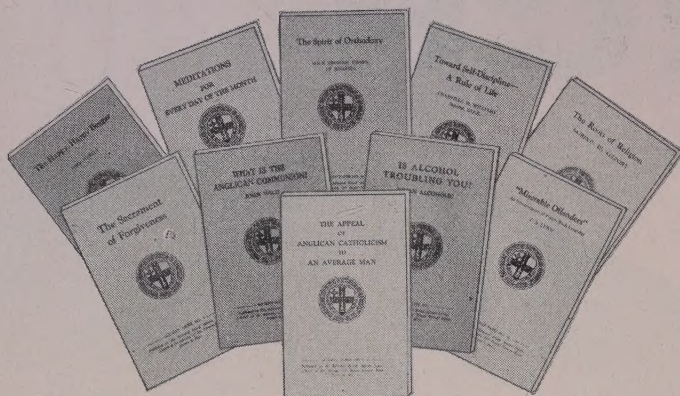


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# BOOKS

## Biographies

**THE LIVING OF THESE DAYS.** An Autobiography by **Harry Emerson Fosdick.** Harpers. Pp. ix, 324. \$4.

His fascinating autobiography of one who has long been probably the leading preacher in America, the reader may see clearly, and without artifice, what has happened to Protestantism during the last years. Harry Emerson Fosdick, for many years pastor of Riverside Church in New York City, has told his life story with a brilliance and simplicity hard to equalled; told it also with a large knowledge of the cultural development of our nation.

Fosdick spent his boyhood in a small town in Western New York state. The religion of that boyhood was old-fashioned Fundamentalism.

At the time Dr. Fosdick had finished his undergraduate residence, at Colgate University at the close of the last century, he was no longer satisfied with that kind of Christianity. A religion, based on the Bible taken literally in its entirety, he would not continue to accept.

At first his reaction involved a rejection of all religion. His new negations of what appalled him. He began to doubt his doubts. He knew he could not take the Bible literally. Still, he must have some sort of a religion. His real trouble concerned the intellectual credibility of the Christian Faith. He set himself trying to rephrase Christian Faith so that he had become convinced fitted with modern thinking. He has been trying to do this for all the years that have since passed. In other words Dr. Fosdick became and has remained what is now known as a Modernist.

He headed for the ministry, so he says, because he was through with orthodox religion. He wanted only to make a contribution to the spiritual life of his generation. That was all he felt sure about. In the years that have passed, Dr. Fosdick has been interested in every idea or activity that is concerned with human welfare. Few men have had as wide experience with life as a whole. Because of this breadth of interest, his sermons and articles became with the passing of years less and less restricted to theological considerations. He is a citizen of the world and his teaching is as much human experience. It seems certain to many of us that therein lies the secret of his continued success and influence.

His book is certain to be a source of

Continued on page 9

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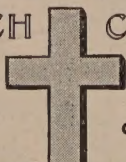
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# A Serious Call for an Inform

I thoroughly agree with Fr. Charlton's contention that Churchmen, and clergymen in particular, have the responsibility to examine the issues in the current election campaign and to cast their vote on the basis of what they judge to be best for the general welfare of the nation. I am very happy to see THE LIVING CHURCH print such an article as Fr. Charlton's because it is so easy for a Church publication to restrict its political exhortation to "let's all vote." Fr. Charlton's commitment to a political party and his willingness to take a partisan stand in this time of heated controversy were quite refreshing. This two-party system will retain its vitality only if intelligent and sensitive people are willing to align themselves with the parties. The non-partisan, non-committal approach to political action is as naïve and outmoded as is non-denominational Christianity.

Having said all this in agreement with Fr. Charlton, let me go on to state my reasons for supporting Mr. Stevenson in the coming election. These may not be the reasons why most of his supporters would vote for him; yet I think that they represent considerations which any thoughtful citizen must take into account before recklessly casting his vote for the peace and prosperity offered by Mr. Eisenhower and his party.

American foreign policy has not been handled with any noticeable effectiveness in the past four years, despite the well-advertised experience and ability of the President in this area. Instances are not lacking, but I will mention only a few of the more obvious miscalculations.

## War Came to an End

One of Mr. Eisenhower's most potent campaign promises was his pledge to end the Korean war and bring the boys back home. Well, he ended the war and he brought the boys home, but he also enabled the Chinese Communists to bring their boys back home at the same time, from which they

were transported to Indo-China to end the long stalemate there. There is no doubt that the American decision to accept a Korean settlement had much to do with the subsequent Chinese victory in Indo-China, both by making additional troops available

to the Chinese and by creating a stalemate of withdrawal that spurred the Chinese and disheartened the French and their Vietnamese allies.

Fr. Charlton may contend that Eisenhower has done nothing detrimental to the welfare of the nation.





# and Responsible Political Outlook

## Part II — The Case for Candidate Stevenson

By the Rev. Earl H. Brill

Vicar, Church of the Epiphany, Royersford, Pa.

political advantage, but I submit irreparable damage was done to free nations of the East by his settlement in Korea. The political effectiveness of the move may be judged by listening to the statements of many voters who supported him. I suppose, they maintain, he has brought peace to the world. The Korean settlement was politically shrewd, but indefensible from the standpoint of foreign policy.

After the subsequent fall of Dienbienphu, our American policy floundered and vacillated. Mr. Nixon made a statement that we would back the French with force, if need be. First, we were going to send planes, then we ended by doing nothing. Finally, we even boycotted the peace settlement, leaving the impression that we somehow thought the French were running out on us.

Since that time, we have given little help to the shaky little state of North Vietnam, with the result that the free government is getting weaker and the Communists are getting stronger. In this election year, the whole thing is conveniently forgotten, while Mr. Eisenhower preserves his reputation as an expert in foreign affairs.

In Indo-China seems like ancient history, the current Suez crisis offers another example of Eisenhower diplomacy. Egypt has been trying, understandably, to improve her economic situation. One of Mr. Nasser's problems has been that of selling his large cotton crop. We were no help because we have been trying to unload surplus cotton ourselves. Then, we offered to aid Egypt in the construction of a power and irrigation dam at Aswan, which would have been a real sign of friendship and support. In the meantime, Egypt was able to sell

cotton to the USSR in return for a shipment of Soviet arms. This looked to the State Department like flirting with Communism, so, just as Egypt agreed to accept the American loan, the United States publicly and abruptly withdrew the offer.

### Part II

*The October 7th issue of THE LIVING CHURCH published an article by the Rev. Gordon T. Charlton entitled "A Serious Call for an Informed and Responsible Political Outlook." Fr. Charlton took a definite stand that President Eisenhower should be re-elected and stated the reasons why.*

*We publish here the opposition's viewpoint as expressed by one of Adlai Stevenson's supporters.*

### Suez Canal Seizure

This may have been the most ill-conceived and ill-timed diplomatic blunder in the present decade. A neutral (if it be permitted) observer could hardly blame the Egyptians for asserting themselves in the only way they could: by seizing the Suez Canal, thereby embarrassing Western diplomacy and plunging the Middle East into a new crisis. I am not contending that there were no other factors in the situation, but I do maintain that the administration has made a serious blunder. I fail to see how Mr. Eisenhower's reputation of skill in foreign affairs can remain intact after this fiasco.

Closely connected with foreign affairs is the question of national defense, an area in which the President ought to be an unchallenged expert. Yet, his administration does not reflect his knowledge, whatever that may be. We have gone out on the

limb of "massive retaliation" only to climb back in again when it became obvious that we could not start an atomic war every time an international incident occurs. We have not yet proceeded to a stable policy regarding the size of our armed forces and the relative strength of the services. We have relied too heavily on nuclear weapons, although indications are that small, widely dispersed conflagrations will be our main concern for years, perhaps generations.

Throughout the world, Communism has made new gains, recovered its lost vigor, taken back the initiative it lost when the United States was leading the free nations of the world. Now we talk of countering the Soviet initiative in economic aid, when we should never have lost the initiative. We may have lost Yugoslavia to the Soviet orbit. We have made no gains, found no new friends, formulated no new strategy which would have any effect on Soviet aggression. Mr. Eisenhower and his administration have lost the leadership that was handed them, and they lost it at a time when it is needed most. There is no excuse for it.

### The Political Situation

The other area of grave concern is the question of the future of the Republican party. The President himself made this an issue when he devoted most of his acceptance speech to a pledge to carry out the rebuilding of the Republican party. Had he not mentioned it, the issue would still have been there, because it is doubtful whether Mr. Eisenhower, in his second term, will be able to exert any more control over the unruly elements in his party than he has in his first term. Once the coattails have



## Author Cites the Qualities a President Must Have to be Conscientious, Effective

served their purpose, will they not be abandoned?

It is a matter of public record that many of those in the President's party, who were most vociferous in their praise of him at San Francisco, were just as vociferous in opposing his program in Congress. This is their privilege, of course, but we may question the President's ability to reform his party in the next four years when he has had so little success up to now. He has not opposed the renomination of his enemies and he has not fought for his friends, even when their political life has been in danger. Senator Wiley's rejection by the party machinery of his own state is a case in point. The fact that Wiley survived the primary ordeal in Wisconsin is no credit to the President, who did not lift a finger to support him.

The President has given no indication that he will be able to take over the party that has taken him over. He failed, at the height of his power and public esteem, to fulfill his function as a party leader. He has avoided conflict at any cost and the result has been the strengthening of those elements in his own party that are least in accord with his ideas and aims. He has not yet found, apparently, that neutralism in a political conflict is just as unwise a position as neutralism on the international scene.

Finally, what of the Democrats? What about Adlai Stevenson? Would he make a better president? Is the Democratic party any more fit to govern? How about the civil rights split? What about the Democrats' foreign policy position? Would the country be any better off under Democratic leadership?

### Qualities of a President

I feel that Stevenson has shown himself to be a knowledgeable and sensible statesman, a capable and efficient administrator and a conscientious and effective politician. A president needs to be all of these. The claim that he lacks experience (a claim which was used by the Democrats against every opponent of Roosevelt) is ridiculous on the face of it. If you must have experience in the job in order to be an effective presi-

dent, then no one is ever qualified for the job except another president.

The Democratic division over civil rights has been held up as evidence that the party is deeply divided and that Democrats cynically say one thing while doing something else. The simplicity of the charge is appealing, but it obscures some obvious facts. The question of school desegregation is primarily a regional question and it may be expected that Northern Democrats will differ from Southern Democrats. What is too easily overlooked is that Northern Republicans are just as likely to differ with Southern Republicans on the same question. It is overlooked because there are so few Southern Republicans and the party does not have to represent Southern interests in order to get elected. Because the Democratic party is the more national party, it must deal with the civil rights dilemma, not just pass fine sounding platforms. More important than the wording of the 1956 civil rights plank is the fact that, while in power, the Democrats have made more real contributions to the welfare of the Negro, not in the more publicized but abortive attempts at FEPC legislation, but in such areas as the integration of the armed forces and the opening of government employment to qualified Negroes. These are real achievements and all Democrats may be justly proud of them. The Eisenhower administration, in spite of all its talk, has added nothing of its own.

Stevenson has shown that he is alert to the real issues of American politics and international affairs. His statements on the discontinuance of atomic bomb tests, while not likely to win him any votes, nonetheless represent the first attempt in several years to consider seriously alternatives to our present policies. He may be wrong about what is to be done, but he is certainly right in questioning the wisdom of the tests. Our military preparedness has not improved in the past four years of over-emphasis on atomic warfare. Massive retaliation and brink of war diplomacy have brought us no gains, nor have they decreased the risk of war. Instead,

these hastily conceived and uncritically accepted policies have robbed our diplomacy of the flexibility and resilience that we need in order to checkmate an adversary whose resourcefulness is unhampered by restriction to any ideals of fair play and tactical consistency.

### Points Uncovered

In summary, may I say that I was not intended to cover all the issues of the campaign, nor do I feel that the Democratic position is without its weak points. I do not think that the Democrats have any creative solution to the farm problem but, neither do the Republicans. President Eisenhower's bold attempt to buy farmers' votes with soil bank payments just before election time is hardly an act of inspired statesmanship. (It may not have been an attempt to buy votes, but if not, it was incredibly naïve.) I feel that the labor policies of both parties are reasonable — indeed they disagree much less than their propaganda would have us believe. The fact of the matter is that organized labor has grown up and is now able to take care of itself, no matter who is in power. The issue of public versus private power development is important, especially in some regions, but it is not one of the crucial issues of the campaign.

The Republican party has shown itself unable to deal effectively with the problems of world affairs. The record shows this clearly. President Eisenhower can point to no real accomplishments in this area, or indeed in any other area. He has, at the very least, continued the constructive policies of his Democratic predecessors, and, against the wishes of his own party. The President himself has shown that he lacks the political acumen to control his tremendous popularity for the discipline of his faction-ridden party in order to make it an effective instrument of public policy. He had a chance and he muffed it.

Now, I believe, it is time to turn him to his Gettysburg farm and turn over the reins of government to a man who is at unity with his party, who has the vision to deal constructively with our current international and domestic problems, who has the integrity that makes for statesmanship, and who has the ability to ensure that his aims are carried out before Congress and his administration. That man is Adlai E. Stevenson.



# My Only Hope Is Heaven

By the Rev. Kenneth Worthington Cary  
Rector, St. Matthew's Church, Pacific Palisades, Calif.



When I take the long view of myself — and I mean the long, long view that stretches beyond this life — then I know that my only hope is heaven. When I meditate seriously on what will finally become of me — and I mean *really* finally, beyond my fugitive experience in this present world — then I am utterly convinced that I must find heaven. It just won't come out right for me if I don't. Somehow I'll never reach what I am actually striving for; I'll never get what I want; I'll never discover what I am truly looking for; I'll never be what I really am unless at last I come to heaven. All the answers are there: the final and the true answers. All the satisfactions are there: the solid and abiding satisfactions. All the clarifications are there: the ultimate crystalline meanings now so obscure and hidden. I know with the same certainty that surrounds the most elementary and obvious fact that the only hope for me in any permanent sense is heaven.

But not just any heaven will do, for not just any heaven speaks to my need. There are conceivable heavens which would be disappointing to me — and if they were disappointing to me they just would not be heavens, not really, no matter how attractive they were in some aspects. I'll know heaven when I reach it because I won't be disappointed, not in the least, and there won't be anything left to look for. It will all be there. It is this very "all-thereness," this lack of disappointment, that makes heaven truly heaven. So I'll have no difficulty recognizing it when I get there — if I do.

The only heaven that will really do for me is the Biblical heaven. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed

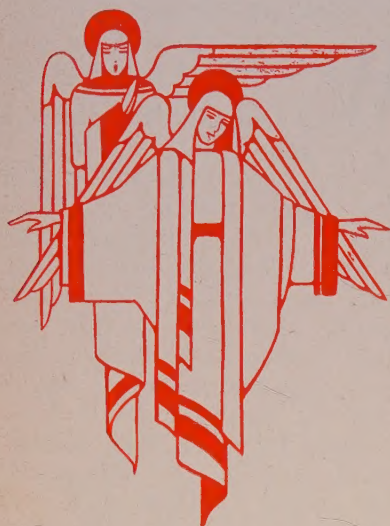
"The only heaven that will really do for me," says author, "is the Biblical heaven."

RNS



with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7: 9-10) This is the heaven which is my only hope.

What I am most profoundly looking for, what at the central core of my being I need, is incorporation in the communion of saints. My true destiny is to become one of that great multitude standing before the throne



and before the Lamb. As I recite the Creed this is what I really mean when I say that I believe in the communion of saints. I am saying that I will experience my ultimate end and purpose, the fruition of my existence, when I take my place as a participating member of that vast celestial throng.

You see, God created me for this — that I might belong to the communion of saints. He has been trying ever since I was born, and He will never cease trying until it's accomplished, to fit me for just this experience. That's what I am doing here in this world. Every once in a while I catch the meaning of God's purpose for me; every so often I get the idea of what it is that He is trying to do, for I experience profound and satisfying communion. It is fleeting and it is fragmentary, but it is real. I know that I won't be able to maintain it for long and even while it lasts it rests under the shadow of conflict and misunderstanding and fear of its loss.

This heaven of the Bible is a society; it is a multitude whose relationships are definitely ordered. This multitude is the communion of saints, for heaven is the society of redeemed relationships. It is the common life of the holy ones. Should I get to heaven I will participate in this com-

mon life, for I shall be incorporated into this society of the redeemed. I was intended for this, for only in such a group can I finally become what I really am.

To be in heaven, then, means to be with people. There isn't any future for me alone. Indeed, loneliness is one of the chief things from which I need to be saved. I may separate myself from other people because I do not trust them, or because I am unwilling to share with them, or because of complex and tragic circumstances which I do not fully understand and cannot control. I know, however, that separation is death. When I am exhausted and troubled in seeking to relate myself to others in healthy and productive ways, solitariness may be a pleasant prospect, but an eternity of solitary confinement is a terror to me. A heaven that I can have all to myself and into which no one else may enter is not heaven at all; it is hell. I would not have to be physically alone in hell; I could share the space, so to speak, with others. Yet we would all stand in basic isolation from each other, surrounded spiritually by impregnable walls of separation.

The communion of saints is the fulfilling fellowship, for in it "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." (Gal. 3:28) All the superficial, accidental, and transitory things which divide me from others and which prevent my entering into the full life of humanity are done away in heaven. The divisions of race, nationality, sex, and religion, of economic status, political persuasion and occupation, of temperament, idiosyncrasy and taste, will melt away. I shall realize my essential humanity as I am related in an essential way to all the children of God. I will be the bigger person for it, ever so much bigger and broader and more complete that I could ever be alone. I will be what God intended me to be.

Heaven is getting along perfectly with people who get along perfectly with us. It must be communion, but not any communion — only the communion of *saints*, the holy ones. It is a society which is free from sin. The great multitude stands before the throne because this is the only place that it can stand and be the communion of saints. It is having the throne of God in the midst that makes it the communion of saints. "And a voice came out of the throne, saying, Praise our God, all ye his servants,

and ye that fear him, both small and great. And I heard as it were voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." (Revelation 19:5-6) In fellowship of the redeemed God sovereign will is fully acknowledged and perfectly obeyed.

I know then what I must do to become a saint. I must become holy and surrender my will to God and pray: "Thy kingdom come, Thy will be done." My whole life must be for the heavenly host: "Alleluia for the Lord God omnipotent reigneth." Here I encounter my fatal cult, for I know that what I must do I cannot do. There is that at work in me which refuses to accept the sovereignty of God and which withholds fellowship. I cannot, by my own efforts, reach heaven. I cannot fit myself for the communion of saints; I am not holy and I cannot make myself holy.

Heaven, to be heaven to me, must somehow also solve this basic problem, the problem of my sin.

In the Creed belief in the communion of saints is affirmed immediately before belief in the forgiveness of sins. Because I believe in the forgiveness of my sins I can believe also in the communion of saints. Only through the forgiveness of my sins can I enter fellowship of the redeemed. My hope is the heaven which is the communion of saints, for this is the fellowship of the forgiven. God is



the midst of His people with His forgiveness and His grace making possible the communion of saints. Only in and through communion with Him in their midst can the saints find and maintain their fellowship. This natural fellowship is His creation.

When I take the long, long view of myself, my only hope is heaven. It is my real hope and my sustaining hope of which I have some tiny taste on earth. It is a reasonable, a saving hope. "I believe in God, Father Almighty . . . And in Jesus Christ, His only Son our Lord and in the forgiveness of sins." Therefore, I dare to believe in my ultimate hope — "the communion of saints."



able spiritual experience to its readers, whether or not they utterly agree with modernist theology.

BERNARD IDDINGS BELL

**OD'S FOOL.** A New Portrait of St. Francis of Assisi. By **Francis C. Capozzi.** Forehouse-Gorham. Pp. 222. \$4.25.

There is no ambassador who has ever been the subject of more biographies than the Little Poor Man of Assisi. The sources are indeed plentiful, and have been relied upon by scholars as varied as Van der Meer, the Bolandist, and Sabatier, the Catholic Protestant.

Some of the innumerable popular biographies of St. Francis of Assisi have presented him as a Christian humanist, whose piety foreshadowed that of the modern tradition; others have even made his spirituality quite modernistically saccharine. Father Capozzi's portrait does not suffer from this. It is on the whole convincing: the *Poverello* was very much a man of his age, though, prophet that he was, he was also its most severe critic. He does not underestimate, as some have done, his deep reverence for the priesthood and other such institutions of the Church as he knew them. There is no quality in Francis more noble than his humble trust that there was no corruption in the Church which could not be cured if only Christ's men would love Him enough to be a little less naughty. Francis himself loved to rest with abandonment.

Father Capozzi claims to be the first biographer not to overlook the sexual life of the Little Poor Man. In the opinion of the present reviewer it would have been perhaps better if he had continued overlooking tradition. The inscription in the chapel at Bari is by no means true in hagiography; stories abound which relate how this saint or that vanished and put to flight Satan disguised as a pretty but not very well-brought-up girl. St. Thomas Aquinas is said to have treated such an enchantress with a red-hot poker. Hollywood does this sort of thing so much better than even the most accomplished hagiographers, that it would be best to let it have the monopoly.

The author, an Anglican priest in the diocese of Bethlehem, from 1916 till his death a few years ago, was ordained into the Roman Communion in 1910. He did not, therefore, to know better than call Francis a monk. Friars are not monks. This is a modest biography whose defects are compensated for by an insight into the heart of *Il Poverello* that perhaps only an Italian could achieve.

GEDDES MACGREGOR

AS IT MUST to all men, a parish life conference has happened to me. Also to my wife, who went along muttering darkly, "This had better be good," because, as she said, the task of closing up the house, parking the children and the cat, and making other arrangements for the weekend, was just as complicated as making preparations for a trip to Europe.

PARISH LIFE conferences are weekend events sponsored by the national Department of Christian Education to help Churchpeople make up their minds what the parish is for and what their part in its life is. A substantial group of parish life alumni is one of the "necessary conditions" for starting the Seabury Series in the parish, but the conference itself does not have anything directly to do with the Seabury courses.

PEOPLE who have not attended parish life conferences, especially clergy, sometimes get alarmed at the glassy-eyed way in which the parish lifers describe their experience, and at their all-too-frank assertions that people who have not gone to a parish life conference haven't really learned what Christianity is all about.

SO WE WENT, and were converted. If you haven't been to a parish life conference, you really haven't — Oh, excuse me. I suppose I shouldn't say that!

NOW, let me see. . . . "Should I tell you what we did in the sessions? No, it wouldn't really mean to you what it meant to us unless you lived through it yourself." This, too, is a cliché of the parish life contingent, the most maddening group of enthusiasts since the Quakers for whom our ancestors provided stocks and ducking stools in Colonial times.

THERE IS a large group of Episcopalians — I hope, a majority — who are repelled at the idea of going to a Church meeting to get an "experience" in the sense of an emotional kick or sensation. The more you attempt to tell these people about the parish life conference you attended, the more they feel that it must be something like the rites of Dionysius or a fraternity initiation.

ACTUALLY, however, the parish life conference is just like any other Church conference in that its appeal is to the mind and the will — or, perhaps more accurately, through the mind to the

will. The chief difference is that the appeal to the mind is made by your own mind and the mind of your fellow-conferenees. Only the Bible is used as an authoritative reference book. The conference leader solves no problems for you except, on request, to help out with a specific doctrinal definition or explanation.

THE ONLY Christianity you must come to terms with in such a conference, in other words, is the Christianity you already have. What does it tell you to do? What must you do if you are to communicate it to others? And are you sure that you understood the implications of your Church membership in the past?

IN SOME WAYS, this is as purely intellectual an exercise as geometry. Given a certain set of well-known axioms and postulates, what can you say about the relation of the square on the hypotenuse of a right-triangle to the sum of the squares on the other two sides? The relationship is not self-evident. It can be shown to you. But, if you work it out for yourself in company with a group of fellow amateur geometers you arrive at a discovery that is like the opening of eyes to the blind.

THIS mental discipline of discovery is the thing that captures the will. Looking at the Church from a new angle, you seem to be seeing it for the first time and fall in love with it at first sight. It is an emotional experience for most of the people who attend parish life conferences. But it is a genuine, rational, experience that has a natural, unforced emotional effect.

TAKE "experience," then, in its good old sense of living enough of life to earn an increase in knowledge, wisdom, and understanding. Recognize the fact that a well-planned location, routine, pattern, and purpose can help us to become maturer, more experienced Christians — that experience in living the Christian life can be concentrated just as much as experience in journalism, carpentry, or playing the harpsichord.

THEN, measuring one's own stage of spiritual growth with the limitless possibilities that lie ahead of all of us, one can easily see the value to himself of a vigorous exercise designed to develop greater spiritual poise, self-understanding, and awareness of the reality of the Christian fellowship. That is what a parish life conference is.

PETER DAY.



# EDITORIALS

## Thinking About Politics

In an election year, a Church magazine must face the fact of differing political opinions among its readers and seek to follow a course that does not offend their strongly held convictions. At the same time, we are not attracted to the concept that religious media can have nothing specific to say in the political realm except when some great issue is drawn between the forces of righteousness and the forces of unrighteousness.

It would plainly be unfair for the priest to urge from the pulpit that his communicants support a certain candidate, unless such a great issue were involved. It would be unfair, we think, for a magazine such as *THE LIVING CHURCH* to present only one side of an issue where there are two sides of equal, or nearly equal, religious merit. Yet it is certainly true, as both of our young "political" clergy-authors have indicated, that a man ought to think about the relation between his politics and his religious principles, even when the political choices involved are not black-and-white decisions between right and wrong.

So, when an unsolicited article favoring a particular candidate came along — and particularly an article from a very junior executive of our Church's National Council — the opportunity to break several taboos at once proved irresistible to us. For not only was it unheard of for us to publish such an article; it was even more unheard of that a member of the Church's official structure should be permitted to have and express a mind of his own. One of the good things about the development of the National Council in recent years has been the gradual fading out of the bureaucratic flavor from the words and deeds of its employees.

In publishing such an article without actually having one on hand from the other side, we ran, of course, a certain risk that the other side would be left unrepresented. But, knowing the readers of *THE LIVING CHURCH*, we were quite confident that the risk was negligible. And the event has proved us correct.

As far as the influence of *THE LIVING CHURCH* in the matter is concerned, we hope that nobody will ever do anything simply because *THE LIVING CHURCH*

or an author in *THE LIVING CHURCH* tells them to do it. We hope that many people will make reasonable decisions to do things because *THE LIVING CHURCH* or its authors have laid the issue before them and presented worthwhile arguments on one or another — or both — sides of the question. Our object is to stimulate thought, not to propagandize. And our reason for holding this position is that we think that the Catholic Faith to which we are dedicated is a reasonable faith, soundly based on the truth about God and man.

In this particular case, we are quite sure that most readers of *THE LIVING CHURCH* will be impelled to go to the trouble of voting in this election because two articles have presented the claims of the opposing parties and candidates than would ever have been moved to go to the polls by abstract arguments in favor of the democratic process.

There are, after all, three ways of voting — choosing one candidate, choosing the other, or failing to choose either side. The third way is the worst way, as all would agree; hence, we think we are really acting in accordance with the convictions of the majority of our readers in publishing articles favoring the first two ways on an active, rather than a passive, basis.

## Who Competes for the Church Dollar?

For the past two weeks, our news columns have carried stories about the fact that Church headquarters is offering a pledge card that does not emphasize the time-honored division of Church giving into "red" and "black" — missions and parish. In our opinion, this represents a remarkable and far-reaching shift in emphasis in Church giving.

The first report may have given an erroneous impression, not only that the old style-pledge card has been discontinued (it hasn't been), but also that the new card represented a decision by the National Council to change its policy. In the second report, an interview with John W. Reinhardt, director of the National Council's Promotion Department, was tried to bring out the fact that this was not an official action of the National Council as a whole, but merely an effort by the Department to be of service to parishes that had already changed to the single-pledge system on their own.

The Promotion Department, in other words, recognized the changing customs of the parishes and attempted to serve them, rather than to urge upon them its own particular idea of the best way to raise funds for the Church's program.

Which is better? For the man in the pew to be



asked to decide separately how much he will give to his parish and how much he will give to Church work outside the parish? Or for him to decide how much he will give to the Church, leaving the division for various Church purposes to the vestry and other officials concerned? There are advantages on both sides, but we are inclined to favor the latter course as simpler and, on the whole, more soundly based on the spiritual realities of the situation. The Church is one, and its work is one, whether done in the parish, the diocese, the nation, or overseas.

The most fundamental issue in Church finance today is not, perhaps, directly touched by the question of the manner of giving. This is the issue of what is in competition with what. Is the UTO in competition with the vicar's stipend? Is the cathedral in competition with the diocesan social agency? Is the parish in competition with a hospital in Alaska? Or are all these things and the people who work through them partners in competition with the world, the flesh, and the devil? Failure to support some



aspect of the Church's life does not strengthen some other aspect of it, unless the Church is in a very sick condition, just as the nourishment provided by the body to one hand does not deprive the other hand of its nourishment unless some severe pathological condition exists.

No, the competitor for the Church dollar is the new car, the more expensive cut of meat, the unnecessary clothes, the excess of expenditure on entertainment and luxury items in the individual's personal budget.

The best way to prove one's personal control over the material side of life, to prove the primacy of the spiritual rather than the animal in our own scale of values, is to establish a definite proportion of income as the basis for supporting the Church. The biblical one — 10% — is an exacting standard which has brought blessings to thousands who have been bold enough to adopt it. How about half a tithe — 5% — as the goal for this year, in case you feel that this is more within your family's reach? People who earn less than most of us manage to attain the full 10%, but it may be wiser to begin with a lower objective. Take it before or after taxes, include other charities, or modify the figure in any way that seems fair and reasonable to you. But adopt a standard and stick to it. It is the best possible way to be the master

of your possessions rather than their servant. It is your promise to support the Church in spite of any claims of the world, the devil, and the flesh.

## No More Freedom on the Roads

A great many people are being killed in automobile accidents these days, and that is a bad thing. Equally bad, however, is the fact that the milk of human kindness is being dried up in thousands upon thousands of automobile drivers who neither kill nor get killed.

Having been involved in a good deal of rush-hour driving in recent weeks, this editor has discovered that he cannot enjoy driving an automobile any more. It is a never-ending effort to take a little advantage over one's fellowman, to bluff him out of an intersection or the possession of a traffic lane, to push oneself ahead in the crowd.

Once upon a time, to get into your car and drive off was to step into a world of freedom and personal power, to enjoy the benefits of a modern miracle without coming into serious conflict with the freedom and self-expression of others. Today, however, with traffic increased to an extent almost undreamed of a generation ago, one man's freedom and personal power is another man's frustration and defeat. Unless you enjoy a tussle, a test of strength, as a teen-age boy does, it is pretty hard to enjoy the jockeying for position that seems to be necessary on the highways today.

At the root of the traffic problem — and the problem of fatalities, too — seems to lie the fact that an invention intended to expand our freedom has become something that cannot survive without a public acceptance of the fact that freedom has fled from it. If getting from one place to another were a mere necessity, like standing in line at the grocery check-out counter, few people would get killed and few would be expending their best efforts and skill to take advantage of their fellows. It is the illusion that freedom can still be found by the bold and daring on the highways that kills our sense of responsibility toward our fellow-man — and may kill him bodily.

Let's accept the fact that the automobile, under normal conditions today, is just a dull, unromantic, plodding way of getting from one place to another; that we all have to do it; that we might as well do it in an orderly fashion; and that there is no virtue or personal superiority involved in beating somebody else any more than there is something superior about the man who cheats somebody out of his place in a waiting-line. This will not solve the whole problem, but it will solve a good part of it.



# National Council Discusses Work of Church in Colleges

Conference of college workers and students next year announced;  
Report given on use of Seabury Series courses in Sunday schools

By ELIZABETH McCracken

"College work is missionary work in an academic setting. We seek the people out; then try to bring the Church through, not to the college," reported the Rev. Philip T. Zabriskie, executive secretary of the Division of College Work, at the October meeting of National Council.

"We shape the general mission of the Church to the academic community. Our mission is at first evangelistic; secondly, it is directed to the *minds* of the college community, since the Church's business is search for truth.

"We are to help the Church do its work where the Church is," he continued. "We do it through the National Council, through what we term student work, with the faculties, with students from overseas, with graduate students, and we do it with the college clergy."

Mr. Zabriskie announced that a conference would be held August 28th-September 4th, 1957, at Sewanee, with up to 200 representatives from colleges — delegations to consist of two students, one faculty member, and one college worker.

## Seabury Series

The Rev. David Hunter's report (read by Bishop Gray of Connecticut as Dr. Hunter, director of the Christian Education Department, was unable to attend because of illness) dealt in detail with the sale and distribution of the Seabury Series, up to October 8, 1956. The report said that there are uncertain factors in determining sales distribution. He explained:

"To date it has not been possible for the department to ascertain the number of small parishes and missions which have used the sample kit in a single class for each course, not bothering to buy additional pupils' readers or resource books. . . . We have not counted any parishes or missions which bought only a sample kit, since we simply do not know whether they used it or not." The report continued:

"Neither has it been possible to date for us to know how many clergy who serve two or more parishes and missions send in one order for all. A total of 1,298 clergy, or 25.8% of our active clergy in 1955, served two or more congregations. Certainly some of our orders from these clergy, perhaps many, are being used in more than one place. . . .

"This year, for the first time, the Department has made it possible for diocesan offices of Christian education to buy Seabury Series material for resale to parishes. Ten avail-

themselves of this opportunity, placing total orders as of September 30th equalling 2.5% of all orders received. . . . None of the parishes buying the above materials is included in our list of known parishes using the Seabury Series. . . .

"The total number of Sunday schools in our Church, according to the last available report, is 6,033. Total customers in 1955-1956, not counting orders for sample kits, number 1,906. The *minimum* number of places served (not counting the unknown

## New Missionary District

Support for an important missionary advance in Latin America was promised by the National Council of the Episcopal Church at its October meeting, if the House of Bishops chooses to set aside a new missionary district in the Central American area.

The new district will take over the missionary responsibilities of the diocese of British Honduras in the republics of Guatemala, El Salvador, and Honduras, by agreement with the responsible authorities of the diocese and the Anglican Province of the West Indies.

Bishop Donegan of New York, reporting for the Overseas Department, of which he is chairman, said that the proposal also included transferring Nicaragua and Costa Rica from the Episcopal Church's missionary district of the Panama Canal Zone.

Requests for division of the sprawling Canal Zone jurisdiction, which also includes the Republic of Panama and the northern part of Colombia, were made by the district to the House of Bishops at General Convention but were not adopted at that time.

The House of Bishops has the responsibility of establishing and revising the boundaries of missionary districts. The National Council has the responsibility of allocating missionary funds for their support. Election of missionary bishops is made by the House of Bishops, subject to concurrence by the House of Deputies or the standing committees of the several dioceses.

Crockford's Clerical Directory shows two churches in the Republic of Guatemala, both vacant, and three in Honduras, served by two clergy. No stations are listed in El Salvador according to the 1956 *Episcopal Church Annual*, there are 15 missions in Costa Rica served by four clergy and 10 in Nicaragua served by two clergy.

places referred to above) is 32%. This is not a fair or accurate way to figure the percentage, for the Seabury Series courses are

not designed for use in Sunday schools of an enrollment of 25 or less.

"The total number of Sunday schools above 25 in size is 4,845. The minimum number of places served, 1,906, then, is of the Sunday schools large enough to handle graded materials. If one takes a further look at the 39% which are using the Seabury Series, and studies the communicant strength of these parishes, one finds that they comprise 47% of the communicant strength of the Church. Again, this is a minimum figure. . . .

"Within the next few weeks, we hope to know for a certainty why parishes which use the Seabury Series in 1955-1956 dropped out in 1956-1957. . . . Several reasons apply in varying degrees and must be taken into consideration. We know that many parishes and missions made no preparation but used the Seabury Series, despite the statement in every teacher's manual that preparation is a necessary condition.

"We know that many parishes bought complete courses, using only a portion of the course. . . . We also expect a certain degree of failure and turnover each year accounted for by many factors including the changes during the past year which resulted in clergy who were not sold on the Seabury Series going to parishes using it and immediately discontinuing it. Similarly, the reverse is true, where clergy who do believe in the Seabury Series have gone to parishes where the previous rector did not, and the policy was quickly changed in favor of the Seabury Series."

Commenting on the Seabury Series, Bishop Sherrill said:

"If the people we have here doing the Seabury Series can't do it, no one else can. We have the best. One difficulty is that some of the clergy will not be able to teach it. They are too old. Then, some parishes *will* use other series. For one reason or another, they can't use ours, or they find the Series too difficult."

Then Bishop Sherrill took up the suggestion of Dr. Edward McCrady of Sewanee, who had said:

"We should not have conflicting reports from the different Divisions of the Department. Some say that the Sunday schools can and do use the Seabury Series. Others say they can't and don't."

The Presiding Bishop said to Dr. McCrady: "The National Council and the Department must consider facts. We are in a competitive position, and we must face it. We must not set up such a standard that is perfectly successful where no one is using it. That would make us the organist at St. George's Church, Windsor, who said that the organ could be heard only when no one was in the chapel."

## Armed Forces Division

The Rev. Robert J. Plumb, executive secretary of the Armed Forces Division, presented in vivid terms the problems as well as the opportunities of the ministry to the Armed Forces. He said, in part:

"I should like to make it clear that the placement of our chaplains is a prerogative



the military. The chaplains are men of authority, going and coming as they are needed. However, the military are coöperate and make every effort to cover the centers where Episcopal chaplains will be. Episcopal personnel. With about 100 chaplains to place on more than 2,000 bases, it is impossible to give full Episcopal coverage. It is perfectly possible to serve many in the Armed Forces without ever seeing an Episcopal chaplain." As an example, pointed out that sometimes letters are sent to Church papers, "such as a recent letter to THE LIVING CHURCH written by the wife of an Army officer, stating that she had not seen an Army chaplain for 13 years without seeing an Episcopal chaplain. Under present coverage, it is possible that she may not see another 13 years without seeing one," said.

Of course, even if our quota were filled, we had chaplains waiting to go on active duty, there would still be this problem of Episcopal coverage, because the number of Episcopal chaplains is limited by law," Chaplain Plumb explained. "This brings me to the matter of recruitment. One reason why the Armed Forces Division is constantly requesting new chaplains is the fact that every six to 12 of our chaplains leave military service to return to civilian status. . . . At the present time our needs are 25 chaplains, divided as follows: Army, three; Navy, three; Air Force, 12. . . . I believe that it is very important to the Church to have a representative number of Episcopal chaplains so that we shall have a representative leadership within the corps. If we were to rely only upon short tours of duty, we would never have any senior administrative chaplains. We might find ourselves with all Indians and no chiefs. . . . The matter is too important to be left to chance," he concluded.

#### Promotion

Bishop Jones of West Texas, chairman of the Department of Promotion, reminded the Council that the 350th anniversary of the founding of Jamestown was to be observed in 1957 with ceremonies in

which the Commission, appointed by the General Convention of 1955, will coöperate with the state of Virginia. Plans are still vague, with one notable exception: it has been decided to invite the Queen of England, the Archbishop of Canterbury, and the Bishop of London to honor the occasion with their presence.

Bishop Jones announced that the former name of the Speakers' Bureau has been changed to the Speakers' Division, the Bureau having become a Division of the Department of Promotion.

#### Radio and Television

The Rev. Dana F. Kennedy, executive secretary of the Division of Radio and Television, reported on the successful effort to use radio and television. He said:

"We have 13 films which can be used on television. This gives these films a new value. Ninety stations are carrying all of the 13 on television and six stations are using them in color. The response from the stations has been good but the clergy response is varied: some favor the work, others do not. The cost is what we should have to pay for a national hookup. I believe that television and radio are valuable as they advance the knowledge and work of the Church."

#### Seabury Press

Leon McCauley, manager of the Seabury Press, announced the forthcoming publication of seven new books. The Press is celebrating its fifth anniversary with the largest list in its history: a total of 24 publications.

#### Christian Social Relations

The Department of Christian Social Relations announced several new and important programs and methods of procedure. One of these is the new program whereby the Woman's Auxiliary, the Laymen's Committee, the Adult Division of

the Department of Christian Education, and the Department of Christian Social Relations will prepare together a series of programs under the title, "This is a Family Affair." The first such program is on "Human Relations." The second, now in preparation, is on "Social Drinking."

The Division of Christian Citizenship took up the important subject of education for the Church on traffic safety. The Laymen's Committee, the Woman's Auxiliary, and the Adult and Youth Divisions of the Department of Christian Education are being asked to coöperate. The following resolution was then adopted:

"Resolved, That the National Council approves the plan of its Department of Christian Social Relations and Division of Christian Citizenship to develop a traffic safety educational program on a Church-wide basis, designed to make people of the Church aware of their moral responsibility to help reduce traffic accidents which have reached shocking proportions and which exact a toll of almost 40,000 lives annually. The program will seek to reach youth as well as adults."

The whole subject of alcoholism is being studied by the Division of Christian Citizenship. Besides the specific program on "Social Drinking," a report of the clergy conference on the subject of alcoholism held in the diocese of South Florida was given, and a study guide has been prepared. The purpose is to develop a moral theology about the use of alcohol by clergy and laity, to include education for youth in this field.

#### Committee on Laymen's Work

The Rev. Ralph W. Harper, director of the Presiding Bishop's Committee on Laymen's Work, reported a new emphasis on training. "In our Laymen's Training Course, there is no longer a course of tasks," he said. "The laymen's work is not in the Church, but in the world for the Church. His religion should be in all his relationships, and not be a matter of

### Brownie Troop Does Its Part in Mission Fair at St. Simon's

Young members of St. Simon's Mission, Houston, Texas, are taking an active part, right along with their parents, in preparation for the annual Mission Fair to be held there November 16th and 17th. The children, through the church Brownie troop, are making gaily colored clay plaques and other handicraft, which will be displayed and sold at a special children's booth at the fair.

Mrs. W. D. Putnam, leader of the Brownie troop, fashions the greenware plaques at home and brings them to the troop meetings where they are painted by the children. The girls meet on Thursdays afternoons at the same time their mothers are busy at St. Simon's corporate workshop sessions. The ceramic tiles and other handicraft are being offered for sale, and the girls' blessings at the Altar before being put up for sale.



DISPLAYING CERAMIC PLAQUES they have made and will sell at St. Simon's Mission Fair in Houston, Texas, are (from left): Ricky McGill, Donny Rae McKenzie, Diane Whitehead, Vicky Gunlock, Connie McKenzie, Suzanne McGill, Linda Javellana, Janet Javellana, Susan Whitman, and Sharron Venezia.



tasks. Laymen like things specific — like graphs. They don't like to have the Holy Spirit blow where it listeth: they are not sure where, or in what direction it will blow," he continued.

"It is not easy to make our laymen different from those in other lay organizations in other areas, where laymen are trained for specific work, not for a way of life," he continued. "But we are progressing, with success for which we are deeply grateful."

### Liberia

Bishop Donegan, chairman of the Overseas Department, gave a report prepared by Bishop Harris of Liberia, entitled "Summary on Work in Liberia." The figures in the report were illuminating. The Church has been in Liberia since 1836. During that time the emphasis has been on evangelism and education, and since 1917 on medical work.

The present figures for evangelism are: 103 churches and missions, 37 parishes and organized missions, and 64 unorganized missions and preaching stations. There are 11 Liberian clergy, of whom seven are recently trained, plus six American clergymen. To these are added the six priests of Holy Cross mission in the Bolahun area. In 1955, there were 7,595 baptized persons, 5,110 communicants, 2,620 day school pupils, 5,853 Church school pupils, three theological students, and four preparing for such study in college. There are 15 decent church buildings, all the others being of poor frame or mud construction. Clergy salaries average \$1,200 a year for the 11 active clergy. Only one church, Trinity Church in Monrovia, is completely self-supporting. All the clergy, except the rector of Trinity Church, Monrovia, serve two or more churches. They are assisted by lay readers and catechists.

The present figures for educational work are: 35 elementary schools with an enrollment of 2,620 students and 129 teachers, in addition to which is the Julia C. Emery Hall in Bromley, an elementary girls' school with an enrollment of 125, which is now in process of being rebuilt with funds from the United Thank Offering. There are also two high schools, with a total enrollment of 134, and Cuttington College and Divinity School, with a total enrollment of 82. This college was rebuilt in 1948 and reopened in 1949, after being closed for 20 years.

The medical work is carried on through St. Timothy's Hospital, Cape Mount, and St. Joseph's Hospital, Bolahun, plus the Leper Colony at Balomah. There is also a program of training for both technicians and nurses, as well as a number of supervised clinics. The government of Liberia has given valuable financial assistance both in the fields of education and of medical work. The National Council has increased its appropriations substan-

tially in the period between 1945 and 1956: \$45,000 to \$178,777; and has increased the staff from seven in 1945 to 20 in 1956.

Among the present needs in Liberia is a new house for the bishop. The National Council at this October meeting voted that an appropriation not to exceed \$30,000 be made to the Bishop of Liberia, to be used for the purchase of land and the construction of a new house in Monrovia, the plans to be approved by the Overseas Department. The appropriation is to be drawn from the \$180,000 allocation made to the Overseas Department from Undesignated Legacies in 1956.

### Other Overseas Grants

Other appropriations made on recommendation of the Overseas Department were: \$6,200 to the Bishop of Honolulu for the purchase of land and a building on Guam; \$4,000 to the Bishop of the Philippines to be used in protecting All Saints' Church, Bontoc, from the ravages of termites; and a loan of \$6,000 to the Bishop of Puerto Rico, to be used in enlarging Cathedral Academy in San Juan.

Another resolution offered by the Overseas Department asked that the National Council take the necessary steps to relinquish to the United States, without consideration, all its rights in a piece of property at Point Hope, Alaska. The first missionary to Alaska, when he arrived at Port Hope in 1890, staked out a tract of land one mile square. The United States government wishes to use this site in connection with the establishment of an air field. The Bishop of Alaska has informed the Council that the Church has no real use for this land and recommends that the government's request be granted. The Council so voted.

### Ecumenical Relations

The Rev. Dr. John Butler, a member

of the delegation to the Church of S. India, spoke to the Council at a special evening session, giving a vivid account of the visit. Bishop Scaife, chairman of the Committee on Ecumenical Relations of the Council, made a short report on the current meeting of that committee. Presiding Bishop, speaking on the delegation to Hungary, said:

"We had a meeting of the Central Committee of the World Council of Churches about 70 miles out of Budapest. We had a little of the local people. It is a great thing that the World Council of Churches is bringing people from all over the world. Before the Central Council met in Budapest, Dr. Visser 't Hooft could be there with our visit was helpful.

"The most memorable event for me on the human relations side was to preach in the Cathedral in Budapest. They like long sermons," he said.

"The people crowded around us, just to touch us, for the sake of having some connection with the outside world. They long for contacts. When you cross a barrier, you are in a different world. You realize how the people are dominated in Hungary. One feels the reality of the longing of the people for freedom. They crave lowliness."

### Summer Work Problems

The Rev. G. Paul Musselman, executive secretary of the Division of Urban and Industrial Church Work, introduced Miss Shirley Williams, a senior in high school, who gave an enthusiastic account of her work last summer at Grace Church in a depressed area of Jersey City, N. J., under the direction of the Rev. J. Moore, Jr., one of the directors of the Jersey City Mission. Miss Williams

"The mission did marvelous work in the Church. I found the work stimulating. The summer program is carried on for six months," she explained. "One purpose was to meet new people. Two-thirds of the children were from new housing. I tried calling them at night, when the grown-ups were at home."

## Dr. Bishop Announces Plans To Retire from St. Philip's

The Rev. Shelton Hale Bishop, rector of St. Philip's Church, New York City, has announced his plans to retire next June and go to Hawaii as a voluntary missionary in the Honolulu area.

Dr. Bishop, who will be 68 when he retires, has been rector of St. Philip's since 1933. He succeeded his father, the Rev. Hutchens Chew Bishop, who had served as rector of the parish from 1886 to 1933, and continued at the parish as rector emeritus until his death in 1937. When Dr. Bishop retires in 1957, the father and son will have served the parish for a total of 75 years.

In announcing his plans for retirement Dr. Bishop pointed out that in the future the parish would regain possession of properties now under lease and would also be in the midst of new housing proj-

ects. These responsibilities, he said, require a "vigor and administrative ability that I no longer possess, if ever I had."

St. Philip's Church has the largest number of members in one Episcopal congregation in the United States, a total of 3,871 persons. It is the mother church among Negro Episcopalians in New York City and was founded in 1818.

In reviewing the history of the parish Dr. Bishop said, "This parish has become known far and wide as a symbol of a parish once fashionable and financially secure which, finding itself in the center of a slum, lost its fashionableness, maintained its dignity, not only welcomed but reached out to all people of whatever color, birthplace, status, or condition and became a parish that its people reported, not one that was its property."



the Dominican Republic: the Rev. John W.   
ams.   
the diocese of Amritsar, Church of India,   
stan, Burma, and Ceylon: Phoebe L. Cox.

- The Rev. George W. R. MacCray as director of the Speakers' Bureau.
- The Rev. Edric A. Weld to the division of Curriculum Development.
- The Rev. Sumner F. Walters, Jr., as assistant secretary of the Leadership Training Division.
- Herbert B. Jackman as assistant secretary of the Division of Audio-Visual Education.
- The Rev. William Davidson as associate director of the Division of Town and Country.
- Mrs. Muriel Webb from associate secretary to assistant secretary of the Department of Christian Social Relations.
- The Rev. Richard J. Hardman as assistant secretary in the Division of Urban-Industrial Church Work.
- The Rev. Clarence W. Brickman as executive secretary of the Unit of Parish and Parochial Schools.

On April 12th the National Association of Evangelicals and National Religious Broadcasters jointly adopted a resolution criticizing the NCC's stand and asserting that the latter "does not speak for all the Christians of America." [RNS]

The Rt. Rev. Conrad H. Gesner, Bishop of South Dakota, officiated at the institution of Dean Cheney in Calvary Cathedral on October 14th.

- The need for a strategy to win more wage workers in “time clock communities” to Church life.
- Increased emphasis by clergymen on the redemptive mission of the “whole Church” for the worker.
- A need for examining why the Church has been weak in meeting the spiritual needs of the manual worker.
- The problem of how the Church can direct its appeal to an entire industrial civilization rather than a few communicants.

"Resolved that we, the laymen of the diocese of Maine, will henceforth examine our habits of driving on the highways in the light of our Lord's commandment to love our neighbors as ourselves, to the end that acts of selfishness which endanger the lives of our fellow men may be eliminated in us, and that we may offer to God each time we drive a record of thoughtfulness and consideration for the safety of others."



## St. George's Church, Honolulu, Needs Pews for New Building

Construction is well underway on the new building for St. George's Church, which is also known as the "Pearl Harbor Memorial Chapel."

This is the church whose building fund was initiated by a Thank Offering taken at the 58th General Convention in Honolulu.

The congregation, made up of Army, Navy, Air Force, and Marine personnel and their dependents in the Pearl Harbor — Hickam Air Base — area has a Sunday school membership of 175, and each Sunday the quonset hut is overflowing at the family service. The Rev. Robert Sheeran is vicar of the mission, and Commander John Paul Jones is the warden.

Funds for the building have been raised by the congregation to supplement the General Convention offering. Furnishings for the church are to be reserved for memorials. Chief need at the moment is for pews.

Gifts are being accepted by the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, Queen Emma Square, Honolulu 13, T. H.

## Bishop Watson Declines Post As Coadjutor of Sacramento

The Rt. Rev. Richard S. Watson, Bishop of the missionary district of Utah, has declined the position of coadjutor of the diocese of Sacramento, to which he was recently elected [L. C., October 7th]. In announcing his decision the bishop stated, "A man must do what he feels God wants him to do."

In a telegram to diocesan officials, Bishop Watson said: "After considerable thought and much prayer, it is clear to me that I must stay in Utah and decline my election. This decision has not come



PEARL HARBOR Memorial Chapel in Hawaii is the newest construction for St. George's CH

easily, for the future of Sacramento is so great as to be almost overpowering.

"The guidance of the Holy Spirit is not to be denied, however, and the call is for me to continue the work begun on this front. My prayers will be daily for your diocese."

Bishop Watson made his decision after conferring with diocesan officials and making a trip to confer with officials at the National Council in New York.

Bishop Watson was elected coadjutor at a special convention held in Trinity Cathedral, Sacramento, Calif., on September 25th. He was elected unanimously on the second ballot over two other nominees, the Very Rev. Miller M. Sale, dean of Trinity Cathedral, Sacramento, and the Rev. J. Thomas Lewis, rector of Christ Church Eureka.

The diocese of Sacramento will call a new election within a few weeks to select a coadjutor to assist 71 year old Bishop Porter. Bishop Porter is now recovering from a heart attack suffered early this fall. Had Bishop Watson accepted the post he would automatically succeed Bishop Porter, who is scheduled to retire in December, 1957. Bishop Watson, who is 54 years old, has served as bishop of Utah since 1951.

## Sacred Objects Dedicated By Bishop of Washington

Ceremonies marking the dedication of the newly remodeled sanctuary of the Church of Ascension and St. Agnes, the dedication of a bronze and a high altar cross at Washington Cathedral were scheduled this month by Bishop Dun of Washington. Above the high altar at the Church of Ascension and St. Agnes is a mural showing the Ascension of our Lord, painted by H. de Rosen, which was an anonymous gift of a member of the parish.

The mural shows Christ ascending heaven. Below him are paintings of the Blessed Virgin Mary, St. Athanasius, Alban, St. Agnes, St. Margaret of Scotland, St. Thomas of Canterbury, and Vincent (see cover).

The work of remodeling and enlarging the sanctuary was initiated by the gift of the mural. The sanctuary is 36 feet deep, with the free-standing altar having been lengthened to 11 feet.

Bishop Dun is scheduled to consecrate the new sanctuary and bless the altar and mural in an evening service on October 28th. He will use the consecration service which was adapted from the Prayer Book service for the consecration of a Church and from the medieval Sarum Pontifical.

On Sunday, October 21st, the bishop dedicated the altar cross and it matched candlesticks and vases, at Washington Cathedral. The set was presented in memory of the Rt. Rev. James Deane Perry, formerly Bishop of Rhode Island, Presiding Bishop, and a member of the Washington Cathedral. The set was a gift from the National Cathedral Association of Rhode Island and friends of the bishop from other states.

The cross, which will be known as the Perry Cross, is nearly six feet high and weighs approximately 250 pounds. The crown of thorns encircles the central portion with crystal rays of light emanating from behind the crown. The center of the four arms of the cross are inlaid with medallions of blue and gold, the central medallion representing the Lamb of God and the others the four evangelists.

## ACU CYCLE OF PRAYER

### October

28. St. John's, North Haven, Conn.; St. Mark's, Paw Paw, Mich.
29. St. Barnabas', Denton, Texas.
31. Ascension, Sierra Madre, Calif.; Grace Church in Phillipsdale, East Providence, R. I.; St. Stephen's, Providence, R. I.; All Saints', Dorchester, Mass.

### November

1. St. Barnabas', Omaha, Neb.
2. All Soul's, Port Jefferson, N. Y.; St. Paul's, Norwalk, Conn.
3. Immanuel, Racine, Wis.; All Saints', Los Angeles, Calif.

## The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$9,715.80
Receipts October 2d through October 15th	44.00
	<hr/> \$9,759.80

## Problem of Alcoholics Studied At Institutes Held in Olympia

Methods of helping a victim of alcoholism toward recovery are being studied at a series of Institutes on Alcoholism sponsored by the diocese of Olympia and being conducted in four Washington communities.

In announcing the program, the Rev. James T. Golder, chairman of a diocesan committee on alcoholism, said, "Alcoholism is a disease recognized as our second largest national health problem. We believe that Christians have a definite responsibility in this field."

Fr. Golder stated that the two purposes of the institutes are to bring to the public an intelligent understanding of the complex nature of the illness and to train clergymen to be sources of wise and helpful guidance and counsel to those affected by the disease.



# Birthplace of Jesus May Soon Be Viewed in United States

It will soon be possible for Americans to visit the stable where Christ was born, the streets which He walked, see the synagogue at which He preached, and rest on the shores of the Sea of Galilee, all without leaving the United States.

A \$20,000,000 construction project recreating the walled city of Jerusalem and little towns of Bethlehem and Nazareth as they were in the days of Jesus, is being built in Southern California.

The announcement of the project, which will be built in minute detail on a 10-acre site in Riverside County, was made on September 26th by the American Foundation for the Preservation of Christian Heritage, whose national headquarters are in Boston.

It will be called, Christialand, the site will be dedicated on Christmas Day.

Distinguished members of several Protestant Churches have described the new venture as "the most inspiring religious event in our time."

The California site was picked because it corresponds closely to Palestine in climate and topography. Even the rocks are of sandstone similar to those of the Holy Land.

## Historical Fidelity

The project will be strictly non-commercial in character, and there will be no concessions of any kind. All of the structures will follow with historical fidelity those which were built during Jesus' day.

Bethlehem and the inn in which there was no room; the stable where Jesus was born; Nazareth where Jesus spent his boyhood; preached in the synagogue, and learned the trade of a carpenter, will be recreated from the vast store of knowledge which scientists have been able to amass. Several hundreds of people will actually live in Christialand. They will be dressed in the costumes worn in the time of Jesus. Visitors will see these residents tilling the soil with modern Holy Land tilling the soil with primitive ploughs; caring for their animals and grazing their sheep.

Fishing by the Sea of Galilee, the fishermen will be mending their nets. Visitors will be transported back in time 19 centuries to a period when fish was broiled and lamb roasted on outdoor fires.

Everywhere that Jesus worked, preached, and suffered, will glow with a gentle radiance. The light will shine in the synagogue, at His work bench in the carpenter shop at Nazareth, on the Mount where He gave his greatest sermon and on the cross at Calvary and finally the light will shine forth from the open tomb. Lawrence G. McNeil of Los Angeles, a former Boston man and builder of Disneyworld, will be in charge of construction, and

Claud Beelman of Los Angeles is the architect in charge. Construction will take a minimum of two years, it is estimated.

The research council of the Foundation includes: Dr. Robert H. Pfeiffer, professor of Hancock lectures and Semitic languages at Harvard University and an instructor at Boston University School of Theology; Professor G. Ernest Wright, McCormick Theological Seminary of the University of Chicago; Professor Paul Leslie Garber, Agnes Scott College, Decatur, Georgia, and Professor James B. Pritchard, Church Divinity School of the Pacific.

Miss Esta M. Barr of Boston, well known writer, first conceived the idea. She believes it is a vital need in the world today to make the life of Jesus a reality to millions of people who need His truth.

## Diocesan Conventions Idaho

September 23d and 24th, Boise, Idaho.

Bishop Sherrill was the special guest and featured speaker at the convocation of the missionary district of Idaho held at St. Michael's Cathedral, Boise. The occasion of Bishop Sherrill's attendance was the fact that this was the last convocation to be presided over by Bishop Rhea, who has announced his retirement as of November, 1956.

Bishop Rhea has been missionary bishop of Idaho since 1942. During his episcopacy the number of parishes in the district has increased from one to nine, according to Bishop Rhea's final report to the convocation. At the request of the Presiding Bishop, Bishop Rhea will continue as bishop in charge of the district until his successor is elected by the House of Bishops and consecrated.

ELECTIONS. Council of Advice: clerical, Harold Meyer, Morgan Sheldon; lay, Joseph Marshall, E. M. Perry, Frank Vance.

## Northern Indiana

October 3d, Fort Wayne, Ind.

The new \$375,000 parish house and education building of Trinity parish, Fort Wayne, was the scene of the annual convention for the diocese of Northern Indiana. The new cathedral parish for the diocese will be St. James' Church, South Bend, according to a report given at the convention by Bishop Mallett. A large building next door to the cathedral has been purchased and will be known as Cathedral House. The diocesan offices are to be located there soon. The Rev. Robert F. Royster, formerly the rector of St. James', will be the new dean and the Rev. William Smith and the Rev. H. L. Varian, Jr., will be on the staff of the new cathedral. The formal enthronement of Bishop Mallett in the new cathedral will be held in November.

Bishop Mallett also reported that confirmations were at a record high this year

and that construction of new buildings or repairs recently completed or contemplated were at a new high of almost \$2,000,000.

NEW PARISHES: Church of the Good Shepherd, East Chicago, Ind.

NEW MISSIONS: St. Michael and All Angels, South Bend, Ind., St. Andrew's-By-the-Lake, Long Beach, Ind.

ELECTIONS. Standing Committee: clerical, G. B. Wood, L. S. Olsen, Richard Cooper, Robert F. Royster, W. E. R. Sheridan.

Executive Council: clerical, L. S. Olsen, Gerald Claudius, W. J. Handsbury, George Wood; lay, Franklin Miles, Melvin Johnson, W. L. Wildinson.

## Utah

October 2d, Salt Lake City, Utah

A motion to recognize St. Mark's Parish in Salt Lake City as the cathedral for the missionary district of Utah was passed at the district convocation held at St. Paul's Church, Salt Lake City. Bishop Watson was requested to appoint a committee to work with him on this matter in the proposal.

The delegates also passed a resolution to hold a series of parish life conferences within the district next year, with each parish or mission supporting the conferences financially. In a report on St. Mark's Hospital, it was announced that a shop was established in the hospital this year where patients may buy books, magazines, candy, and other items at reduced rates. The hospital announced that this year was one of continued growth with the largest number of patients ever treated.

BUDGET: \$15,215.

ELECTIONS. Executive Council: clerical, Elvin Gallagher; lay, E. F. Folland.

## Kansas

September 29th, Topeka, Kan.

A special convention for the diocese of Kansas was held at Grace Cathedral, Topeka, and a 1957 budget was adopted. The new budget will be about \$12,000 more than the 1956 budget. At the regular spring convention of the diocese the delegates decided to try the experiment of holding an extra session in the fall in order to have adequate time to consider the 1957 budget and to give aid and inspiration to the Every Member Canvass chairmen of the parishes and missions before they went out to complete the canvasses of their local communities.

The convention began with a Holy Communion service with Bishop Turner, Coadjutor, as celebrant. Dean Day of Grace Cathedral presented the budget and Charles H. Summerfield, St. John's Church, Parsons, chairman of the department of promotion, took up methods of conducting the every member canvass. Films from National Council were shown in connection with this part of the program.





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# MAN POWER

A column for laymen  
By L. H. Bristol

## Tackling Any New Projects?

**A**t lunch the other day, a group of businessmen who happen to belong to the Laymen's Movement for a Christian World, were discussing at length the current Suez crisis.

"It's not much," said one man finally, "but why don't we send a wire to President Nasser and Prime Minister Menzies? We're not government officials. We have no axes to grind in this thing. We can just express our concern and tell them we're praying for them."

"We mustn't take sides," said another man.

"Let's give it a try," said the first man. "We have nothing to lose by the cost of the wires, and it might do some good."

The suggestion had followed a long discussion of the whole complex Suez-East problem. One of the men, while a graduate student in New York City, had been sent over to take part in a large-scale research study of Arab opinion. What he told us was as interesting as it was a shocking reminder of how ill-informed most of us are about the Arab side of the current problem.

*We decided to wire Nasser and Menzies. We sent identical wires to the members of the Laymen's Movement who are private citizens . . . are praying that God will guide you in your deliberations, so that a way may be found for a settlement of the Suez question which will be right for all concerned. We are certain that this is your desire and with patience and understanding we believe it will be achieved."*

There was no reply from Menzies, but five days later Nasser cabled: "I have received with the greatest appreciation your gracious message, conveying warm feelings. . . ."

Perhaps our wire did not do much good. Certainly it was well-intentioned, and one cannot be too sure when your wire will do some good. Letters and telegrams — at times they can pack a real wallop. Most of us, I suppose, can recall times when a letter or wire, showing that we were remembered, had an effect on what we did. Certainly the ministry of letterwriting did not end with St. Paul. As a matter of fact, were he alive today, it is indeed conceivable that he, too, might be sending a few wires — better ones than ours, I'll admit — to trouble areas of the world like the Suez, Cyprus, the U. N.

I cite this simple little incident not to toot our own horn but to serve as a reminder that concerned Churchmen will want to express their concern about the world and those about them.

And there are many ways in which laymen's groups are adopting new projects which show that Churchmen are showing their communities that they care about the world and not merely about the precious private beautification of their own souls:

✓ In Missouri one parish has brought some Japanese people over to the United States to do graduate work in theology here.

✓ A number of Brotherhood of St. Andrew chapters, I understand, are adopting a program to try to help ex-prisoners find jobs.

✓ I spoke at a men's club dinner in New Jersey recently and heard that the men of that church had adopted a D. P. and his family.

*This is not intended as a plea for overbusyness, or "activism," as it is frequently called in some circles. But I do think a few specific projects of this kind can do wonders to deepen the spiritual life of a group.*

As another Advent season approaches aren't there a few questions which parish should perhaps be facing?

1. **Are we reaching out** to all those in our community whom Christ calls to have us reach, or are we a self-satisfied closed corporation?

2. **In our planning**, do we slavishly repeat only what we did last year, or do we give thought to extending our efforts to other areas where we might do some good?

3. **Do we honestly feel** we are growing spiritually at the same rate as the world is growing in numbers? I admit I know this question cannot be answered in any definite way, but it might help influence parish planning to have the question raised, anyway.



# PEOPLE and places

## Appointments Accepted

Rev. Frederic A. Alling, formerly curate at Church, Teaneck, N. J., has undertaken at the Chicago Medical Center under the Anderson Foundation. Address: 738 S. Field Ave., Chicago 12.

Rev. Loren H. Bush, formerly a student at Church Divinity School of the Pacific, is now of St. Anne's Church, Myrtle Creek, Ore.

Rev. John Raymond Cooper, formerly rector of Emmanuel Church, Bel Air, Md., and Holy Church, Churchville, is now serving Me Church, Bolton St. and LaFayette Ave., more, Md.

Rev. Mr. Cooper was expected to conduct st services at Memorial Church on October He will assume full duties of the parish January 1st.

Rev. C. Ward Courtney, formerly rector of Paul's Church, Waddington, N. Y., is now at St. Luke's Parish, Salisbury, N. C. ss: 211 N. Church St.

Rev. Edward P. Dentzer, formerly vicar of Church, Vernon, Texas, and Trinity Church, h, is now curate at the Church of the nly Rest, Abilene, Texas. Address: 630 er St.

Rev. George A. Detor, formerly vicar of ark's Church, Chenango Bridge, N. Y., is aricar of St. Andrew's Church, New Paltz, and chaplain to Episcopal Church students w Paltz State Teachers' College. Address: ain St.

Rev. Robert W. Dunn, formerly vicar of eter's Church, Sioux Falls, S. D., is now of Trinity Church, Winner, S. D. Address: 22, Winner.

Rev. Donald D. Gardner, formerly rector Church of the Mediator, Edgewater, N. J., n November 1st become rector of St. Ga- Church, Marion, Mass.

Rev. Stanley P. Gladfelter, formerly vicar Church of Our Saviour, Montoursville, Pa., he Church of the Good Shepherd, Upper eld, will on November 1st become vicar of church of the Nativity, Manor Court, New o, Del.

Rev. George G. Greenway, formerly vicar nity Church, River Falls, Wis., is now rector ace Church, Mohawk, N. Y. Address: 7 St.

Rev. C. Arch Hopper, formerly rector of d Church, Cody, Wyo., and St. Andrew's h, Meeteetse, Wyo., is now vicar of St. Church, Jackson, Wyo., and the Chapel of ransfiguration, Moose.

Rev. Walter G. Martin, who was ordained in June and has been serving mission es at Belle Glade, and Pahokee, Fla., is curate of St. Stephen's Church, Coconut n, Fla.

Rev. Mr. Martin is a former Orlando, Fla., raper reporter and is an associate of the of St. Augustine.

Rev. Chauncey F. Minnick, formerly rector nity Church, Portsmouth, Va., is now rector ncension and Holy Trinity Parish, Pueblo, Address: 410 W. Thirteenth St.

Rev. Kent H. Pinneo, formerly vicar of y Church, Emmetsburg, Iowa, St. Thomas' h, Algona, and St. Stephen's, Spencer, is assistant rector of Grace and St. Luke's h, Memphis, Tenn. Address: 260 S. Bel- Memphis 4.

Rev. Bruce M. Robinson, formerly curate Thomas' Church, New Haven, Conn., will ember 1st become diocesan missionary of cticut.

Rev. Robert G. Tatum, formerly in charge rist Church, Brownsville, Tenn., is now of St. James' Church, Morenci, Ariz., and aints', Safford.

Rev. William A. Thomas, formerly vicar John's Church, Jackson, Wyo., will on ber 1st become rector of Little Snake River t, Dixon, Wyo.

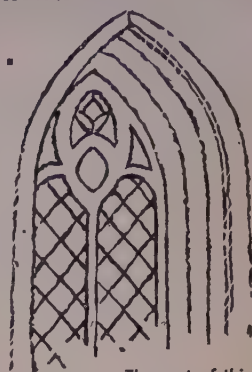
Rev. Ernest H. Williams, formerly assistant Mark's Church, Houston, Tex., is now rector



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## Resignations

The Rev. Norman Burgomaster, who has been serving as rector of Emmanuel Memorial Church, Champaign, Ill., is now on leave of absence from the diocese of Springfield because of illness. Address: R.R. 1, Buckner, Mo.

The Rev. J. E. Flinn, formerly in charge of St. Lawrence's Church, Grapevine, Texas, and St. Vincent's Church, Hurst, is now serving St. Vincent's full time. Address: St. Vincent's Church, Box 341, Hurst, Texas.

The Rev. Dr. George Marshall Plaskett has resigned as vicar of Trinity Church, Montclair, N. J., but will continue his work as rector of the Church of the Epiphany, Orange, N. J.

## Changes of Address

The Rev. Robert M. Stevenson, of the diocese of New York, formerly addressed at Columbia University and at the University of California at Los Angeles, may now be addressed: 405 Hilgard Ave., Los Angeles 24.

## Ordinations

### Priests

Arizona — By Bishop Kinsolving: The Rev. Claude Clayton Boydston, on September 23d, at St. Mark's Church, Mesa, Ariz., where he will be rector; presenter, the Rev. David Jones; preacher, the Very Rev. T. M. Yerxa.

Central Brazil — By Bishop Melcher: The Rev. Sumio Takatsu, on September 30th, at Holy Trinity Church, Sao Paulo, S. P., where he is assistant; presenter, the Rev. E. K. Sherrill; preacher, the Rev. B. C. Causey; address: Caixa Postal 4435, Sao Paulo, S. P., Brazil.

Iowa—By Bishop Smith: The Rev. John Franklin Machen, on September 29th, at Grace Church, Charles City; presenter, the Rev. A. J. Staples; preacher, the Very Rev. R. K. Johnson; to be in charge of Grace Church; address: 504 Kelly St.

Wyoming — By Bishop Hunter: The Rev. Henry H. Hutto, on September 27th, at St. Matthew's Cathedral, Laramie; presenter, the Rev. Peter Goodfellow; preacher, the Rev. E. G. Robinson; to be in charge of the Hanna field; address: Hanna, Wyo.

### Deacons

Indianapolis — By Bishop Kirchhoffer, on August 11th, at St. Paul's Church, Evansville, Ind. (the Very Rev. Dr. J. P. Craine preaching):

William Kenneth Williams, presented by Canon F. P. Williams, to be locum tenens at St. James' Church, Vincennes, Ind.; and William Erskine Stark, presented by the Rev. W. R. Webb, to be vicar of St. John's, Mount Vernon, Ind.

Maryland — By Bishop Doll, Suffragan, on September 30th, at St. Bartholomew's Church, Baltimore (the Rev. Dr. A. H. Lucas preaching):

Carl B. Harris, presented by the Rev. J. K. Mount, to be assistant at St. Anne's Parish, Annapolis, Md.; and John B. Wheeler, presented by the Rev. Jack Malpas, to be in charge of St. Andrew's, Clearspring, Md., working under the Rev. Dr. Lucas.

## Postulants

Cmdr. Hollier G. Tomlin has resigned his regular Navy commission and has entered Episcopal Theological Seminary as a postulant from Texas. He will continue to be in the Navy, serve with the rank of commander and hold return to active service as a chaplain.

Cmdr. Tomlin's father is executive secretary of the Rhode Island State Council of Churches, former pastor of Calvary Baptist Church, Providence.

## Corrections

The Rev. Marce Alfarano was listed October 7th issue as "assistant chaplain and instructor in Latin at Shattuck Military School, Faribault, Minn." This notice should have read: "clerical master at Shattuck School teaching Spanish." The school is correctly known as Shattuck School.

## we congratulate

ST. PAUL'S CHURCH, UTICA, N. Y., on the completion of its new church building. The building is of modern design and has a capacity of 220. It includes a balcony choir organ, office, sacristy, meeting rooms, kitchen, narthex, and parish room for 15 church classes. Dedication services are scheduled to be conducted by the Rt. Rev. Walter M. Suffragan of Central New York, and the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York. The Rev. H. Ward Jackson is rector of the church.

HOLY CROSS CHURCH, WEST BEACH, Fla., which celebrated its Golden Anniversary on its patron feast day, September 16th. The Rev. Frank L. Titus, rector, officiated at three mass services and a parish dinner was held at the church. Since the church was built 50 years ago, other parishes and missions have been founded in its parish territory.

ST. BARNABAS CHURCH, DELAND, Fla., which recently marked its 74th anniversary of celebration of Holy Communion. The Rev. R. Lawson, rector, said the church was established as a mission in 1882 and became a self-sustaining parish in 1920. The Rev. William L. Hargrave, vicar, secretary of the diocese of South Florida, was a special guest. He cited the tremendous growth of the diocese and outlined future plans for expansion.

THE MISSIONARY DISTRICT OF UTAH, which has started construction on a conference center in Big Cottonwood Canyon, Brighton. The center is expected to be completed by July, 1957. The center will include a large enough to serve 75 persons, a chapel seat 75 persons, four cabins, and an office. The lodge will have a main room, a central fireplace and a kitchen. Both the lodge and the chapel will have one end done completely in glass to provide a panoramic view of the scenery. The lodge has been made possible through gifts from the United Thank Offering, and from the district of Utah, the diocese of Idaho, and the diocese of Texas. The chapel will be a memorial to John M. Landenberger, son of the late Mrs. J. C. Landenberger, members of St. Mark's Cathedral parish. Their son, John M.



RECENTLY COMPLETED St. Paul's Church, Utica, N. Y., features limestone cross built in the



by lightning as he and two boys were  
g Mt. Borah in Idaho.

Rt. Rev. NOBLE C. POWELL, Bishop of  
nd, who celebrated the 15th anniversary  
consecration on October 23d. On the pre-  
Sunday a special prayer for the occasion,  
by Bishop Doll, Suffragan of Maryland,  
id in all the churches in the diocese. On  
e 23d there was a celebration of the  
communion at the Cathedral Church of the  
ation, Baltimore, with Bishop Hart of Penn-  
a as preacher. Following the service there  
special luncheon for the clergy and their  
In the evening of the same day there was  
t service at the Lyric theatre, Baltimore,  
choirs from all diocesan churches taking part  
procession. Bishop Powell made the address.

## aths

eternal grant unto them, O Lord,  
t light perpetual shine upon them."

Rev. Oliver Shaw Newell, retired  
of the diocese of New York, died  
er 6th at St. John's Hospital,  
ers, N. Y., after a brief illness. He  
5 years old.

Newell was born in Monroe, Mich., and  
d school at L'Ecole Alsattienne, in Paris.  
his father was serving as rector of St.  
Church. He graduated from the General  
ical Seminary in 1896 and was ordained  
in 1897. From 1896 to 1900 Dr. Newell  
assistant priest at the French Huguenot  
in New York, L'Eglise du Saint Esprit.  
1900 to 1909 he was rector of St. Luke's  
Mechanicville, N. Y., and from 1919 to  
was rector of Christ Church, Glens Falls.  
In 1925 he became rector of St. John's  
Yonkers, where he remained until his  
ent in 1948. He received the honorary  
of doctor of sacred theology from the  
Theological Seminary in 1941. He served  
untary chaplain to all the hospitals in  
as and as the firemen's chaplain in Yonkers  
any years. Dr. Newell is survived by a  
er, Mrs. Arthur W. Siegiest.

. Laura W. Graham, widow of the  
George C. Graham, died at her  
in Elsmere, Del., September 29th.  
in New Jersey, Mrs. Graham made her  
in Wilmington since 1923 when her hus-  
became rector of Calvary Church in Wil-  
n. Dr. Graham died in 1941. Mrs. Graham  
lived by three sisters, Mrs. Janet W. Gra-  
fiss Jessie Whyte, and Mrs. Ella Ricker;  
e brother, Alexander Whyte.

ily Barr McNeil, mother of Bishop  
il of Western Michigan and of  
leacon McNeil of the diocese of  
oia, died at Salt Lake City, Utah,  
September 22d.

McNeil was an active member of the  
of the Redeemer, Elgin, Ill., for many  
e before she moved to Wyoming. While in  
ing, Mrs. McNeil was an active participant  
esan activities, working on committees for  
thedral Home for Children, Ivinson Hall,  
thedral School for Girls, and St. Michael's  
for the Arapahoes. She was a UTO  
in Wyoming for many years. She is sur-  
by three sons: Chrichton, Walter, Jr., and

s. Maude B. Thompson, 83, for many  
president of the Woman's Auxil-  
in Honolulu and a leader in Church  
civic activities in the Hawaiian  
is, died September 29th in the  
ot Nursing Home, Wilmington, Del.,  
e she had been living for the past  
ears.

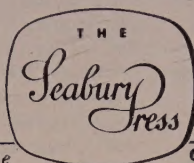
Thompson was the widow of William  
son, who was associated with American  
s, Ltd., in Honolulu until his retirement in  
Mr. and Mrs. Thompson moved to Hawaii  
8. Mrs. Thompson became a resident of  
ey, Calif., following her husband's death in  
nd came to Wilmington in 1950. She is  
d by two daughters, Mrs. Robert W. Law-  
and Dr. Laura Thompson; one brother,  
F. Balch; and three grandchildren.

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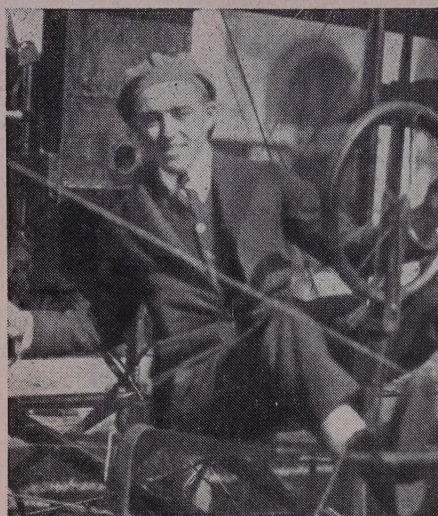
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# LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

## Partisan Campaign

I cannot tell you how disappointed I am that THE LIVING CHURCH has entered into a partisan political campaign, even though the statement has been made that space will be given to an article supporting Messrs. Stevenson and Kefauver, written by someone favoring them, answering the rather naïve article by the Rev. Mr. Charlton. May I say that I hope no priest will misuse his office enough to write such an article. I am concerned, too, by the fact that one of the officials of the National Council is using his office to try to persuade visitors to that office to vote for his particular political party.

Anyone who knows me at all, knows that I am a constant teacher and preacher of social responsibility on the part of Christians, and I regard it as the duty of the clergy of the Church to preach and teach those moral, social, and spiritual values that will enable people to pass judgment upon political candidates and political parties. But I do not believe that the Church or the Church papers can or should take sides, so far as political parties are concerned. If this can be done by a Church paper, there is every reason why I should use my parish paper and my position as rector of the parish—respected and loved, I may say, by some of my people—to persuade them to vote for a candidate or a party of my choice. The only exception that I could make to the above is if one of the candidates or one of the parties was dedicated to godlessness and immorality. I shall not enlarge upon this, but I vigorously dissent to this change in policy of THE LIVING CHURCH. It is getting harder and harder to find a Church paper that one can recommend to one's people with a good conscience.

(Rev.) DON F. FENN

Rector, Church of St. Michael and All Angels  
Baltimore, Md.

## Objective Use of Facts

In your October 7th issue, you feature an article by Fr. Charlton on the present election campaign, and also suggest that since Fr. Charlton has stated the case for the Republican candidate, perhaps some one else will "dash off a reply" (for the Democratic candidate) before election day.

It would be a little difficult to produce a well worked out reply in such a short time; but I do not think that Fr. Charlton's implications of Mr. Eisenhower's "moral" and "responsible" leadership should go unchallenged. Certainly someone else will be sending in an article you can use. But I have another idea. Since the issue of religion is increasingly being introduced into the campaign (at least I hear it), I would suggest that THE LIVING CHURCH reproduce an excellent article from the *Christian Century* of September 19th—"The Candidates' Religious Views," by Ernest W. Lefever.

I have seldom seen anything more devastating. The author does attempt to be objective in his use of facts. But I would be

quite willing to rest the case of "information and responsible political outlook" on that article. No man's political or worldly view can be any more responsible for the good of the nation and the world than the maturity of his religious (Christian) understanding of truth (God).

I am, of course, for Stevenson.

(Rev.) G. I. R. McMEYER

Priest-in-charge

St. Mark's Church

Roxboro, N. C.

## Particularly for Episcopalian

I am writing in extension of the article by the Rev. Gordon T. Charlton [October 7th]. While I believe that he has reached the right conclusions, I feel he has not stated the reasons why Episcopalianism should choose the Republican party.

We have the right in our Church to examine and weigh all of the issues that arise. We have the right to disagree with parish priests or our bishops. We are determining Christians who choose our religion largely because of those privileges.

Why then, if we feel capable of making our own religious decisions, would we deliberately to throw away our right to determine our earthly destinies? Why do we have the right to starve, be unhappy, str

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odds, loose money, and in general unwise or wrong decisions? I am not willing to accept my religious ns from people who may very probably know more about them than I can learn with limited resources, I surely am not going to opt less important decisions from about people who, without even passing a test in simple arithmetic or basic history, can deem themselves up as authorities on how I should my dog, prepare for my old age, feed my children, and make my living. I will vote for the party which protects rights as an individual. While I believe in the man as well as the party, I will vote for the man who was the primary cause.

During the past four years the Republican have started to turn the country back to the people — I trust they will continue to do so. For that reason I shall vote for President Eisenhower and Vice President Nixon, who have spearheaded this trend.

(MRS.) NANCY ADAM  
1000 Heights, Ill.

### No Place for Partisan Plea

First, your article [by the Rev. Gordon L. Charlton, L. C., October 7th] is in poor form and worse judgment. The weekly recitation of the news, the work, and the thought of the Episcopal Church is not the place for a partisan plea for one candidate or one other. The rather tongue-in-cheek offer to let what one can "dash off" on the other side is worse than no explanation whatsoever. You planned and announced an article on each side, there would have been the appearance of fairness and of some warning to the readers.

I want you to know I am one Churchman who wants politics kept out of the Church. It doesn't matter whether or not I agree with your viewpoint voiced. I don't agree with Rev. Charlton, but I would feel the same of shock were you to print a similar collection of unsupported assertions on behalf of Mr. Stevenson.

May I repeat that your invasion on this field is doing THE LIVING CHURCH and the Episcopal Church, in my opinion, an ugly disservice.

JOHN C. GREEN  
Auburn, Ala.

► These are only a few of the flood of letters which followed the article by Fr. Charlton, most of them taking the position expressed by Dr. Fenn and Mr. Green. The companion article on the Democratic side appears in this issue, together with an editorial offering some general comments on the subject of religion and politics.

EDITOR

### Troubled, Not Persuaded

I have read the Rev. William G. Pollard's piece in THE LIVING CHURCH of September 30th with some interest, and mulled it over for several days since reading it, but I confess I am more troubled than persuaded by it.

"For better or worse," says Mr. Pollard, "the country of which one is a part has decided upon a course of action and is determined to carry it through. The objector is free on ethical grounds to refuse to participate in that action. . . . But . . . he has had to place his own ethical standard in opposition to the corporate determination of his own people, and so, of necessity, also to place them under his judgment. This breaks community with them and forces him to isolate himself from active involvement in the great movements which are shaping his time."

"When we consider the problem from this standpoint we must then ask ourselves whether breaking away from the history in which God has placed us is the proper response from one who serves a Lord in whom God Himself entered into history."

It seems to me that Jesus raised a good many standards in opposition to those of his own people, and did it so pertinaciously that He exasperated them until they put Him to

death on the cross. That He "placed them under His judgment" over and over again any reader of the Gospels knows; but to attribute to Jesus Christ the opportunism of seeking "active involvement in the great movements that were shaping His time" would require, I think, a pretty monumental audacity, not to say crassness.

The will of God, says Spinoza, is very often the refuge of ignorance. And it seems to me that the attempt to jump on the bandwagon of "the great movements" of contemporary history comes perilously close to accepting the Hegelian dictum that the will of God is none other than the verdict of history — which is certainly as corrupt a reading of the question as can readily be found.

Doubtless Jesus "entered into history," as Mr. Pollard says, but He was pretty emphatic in saying that His kingdom was "not of this world," and one is reminded of Whitehead's remark that one of the "most unfortunately neglected" of Jesus' sayings is "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." But the way to "involvement in history" is neither narrow nor found by only the few.

It seems to me that the whole question is what one brings to the confrontation with the world. If it is merely a willingness to be involved, he is plainly accepting, uncriticized, the world's standards. It takes a good deal of stuff within a man to be able to do anything else but just that; but it is precisely that sort of stuff that Jesus required His followers to have. How a Christian can fear to "break community," to "isolate himself," or to "place his own countrymen under his judgment," I confess I quite simply do not understand.

Either he must assume that his countrymen exemplify Christian standards (which will take some assuming), or he must certainly feel often called upon to withstand the ones they do exemplify.

THOMAS H. B. ROBERTSON  
Springfield, Mass.

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Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,  
EP 6; Sat C 5-6, Sun 8:30

## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30; Daily: 6:30

## ST. JOSEPH, MO.

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c  
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC  
10:30

## KANSAS CITY, MO.

**ST. MARY'S** 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs  
10; C Sat 8-8:30

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## NEW YORK, N. Y.

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7:30, 8, 9, 10; MP, HC & Ser 11; Ev &  
Ser 4; Wkdays: MP 8:30; HC 8 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer.

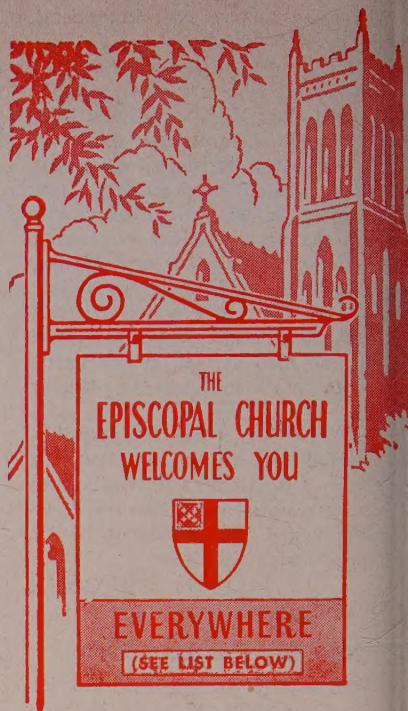
**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**ST. MARY THE VIRGIN** 139 West 46th Street  
Rev. Grieg Taber, D.D.  
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &  
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

**ST. THOMAS'** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,  
Thurs 11; HD 12:10



## NEW YORK, N. Y. (Cont'd)

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

**TRINITY** Broadway & W  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Ful  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays:  
(Thurs also at 7:30) 12:05 ex Sat; Prayer &  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by  
Organ Recital Wednesdays

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v

Sun 8, 9 & 11, EP 4; Weekdays HC daily 7  
MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

**ST. LUKE'S CHAPEL** 487 Hud  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 He  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love,  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30;  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 He  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt,  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily:  
ex Thurs at 8, 10, EP 5:30

## SOUTHERN PINES, N. C.

**EMMANUEL CHURCH** On  
Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri  
Healing Service 9:30; C Sat 6

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17  
Sun HC 8, 9, 11, EP 5:30; Daily ex Mon  
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri  
Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

**KEY**—Light face type denotes AM, black PM; add, address, anno, announced; a appointment; B, Benediction; C, Confess; Cho, Choral; Ch S, Church School; c, cur d, deacon; EP, Evening Prayer; Eu, Eucha Ev, Evensong; ex, except; HC, Holy Commu HD, Holy Days; HH, Holy Hour; Instr, Insti tions; Int, Intercessions; Lit, Litany; Matins; MP, Morning Prayer; r, rector; r rector-emeritus; Ser, Sermon; Sol, Solemn; Stations; V, Vespers; v, vicar; YPF, Y People's Fellowship.